



THE INTERCESSION, ITS ALLOWNCE AND LIMITS IN THE LIGHT OF HOLY QURAN AND SUNNAH

دور الجمعية السرية في حماية الآثار الدينية لليهودية

ROLE OF SECRET SOCIETY TO PROTECT RELIGIOUS ARTIFACTS OF JUDAISM

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِّن رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَآلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ إِنَّ فِي ذَلِكَ لَآيَةً لَّكُمْ إِن كُنتُمْ مُّؤْمِنِينَ



Their prophet further told them, “The sign of Saul’s kingship is that the Ark will come to you—containing satisfaction from your Lord and relics of the family of Moses and the family of Aaron,² which will be carried by the angels. Surely in this is a sign for you, if you ‘truly’ believe.”

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ

سَكِينَةٌ مِّن رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَهَارُونَ

تَحْمِلُهَا الْمَلَائِكَةُ إِنَّ فِي ذَلِكَ لَآيَةً لَّكُمْ إِن كُنتُمْ مُّؤْمِنِينَ



QUESTION IS THAT, WHEN THEIR HOLY PROPHET INFORMED THEM THAT SAUL IS YOUR KING, STILL
BANI ISRAEL ARE NOT SATISFIED AND THEN THEIR HOLY PROPHET INFORMED THEM THAT ANOTHER PROOF
IS THAT THE ARK OF CONVENT IS ALSO COMING WITH THE HELP OF ANGELS, AND THERE IS SIGN OF ALLAH BE PRAISED

WHY A WOODEN BOX AND
RELICS OF FAMILY OF MOSES
AND FAMILY OF HARUN ARE
A CAUSE OF SATISFACTION

مسئلہ توسل

مسئلہ توسل

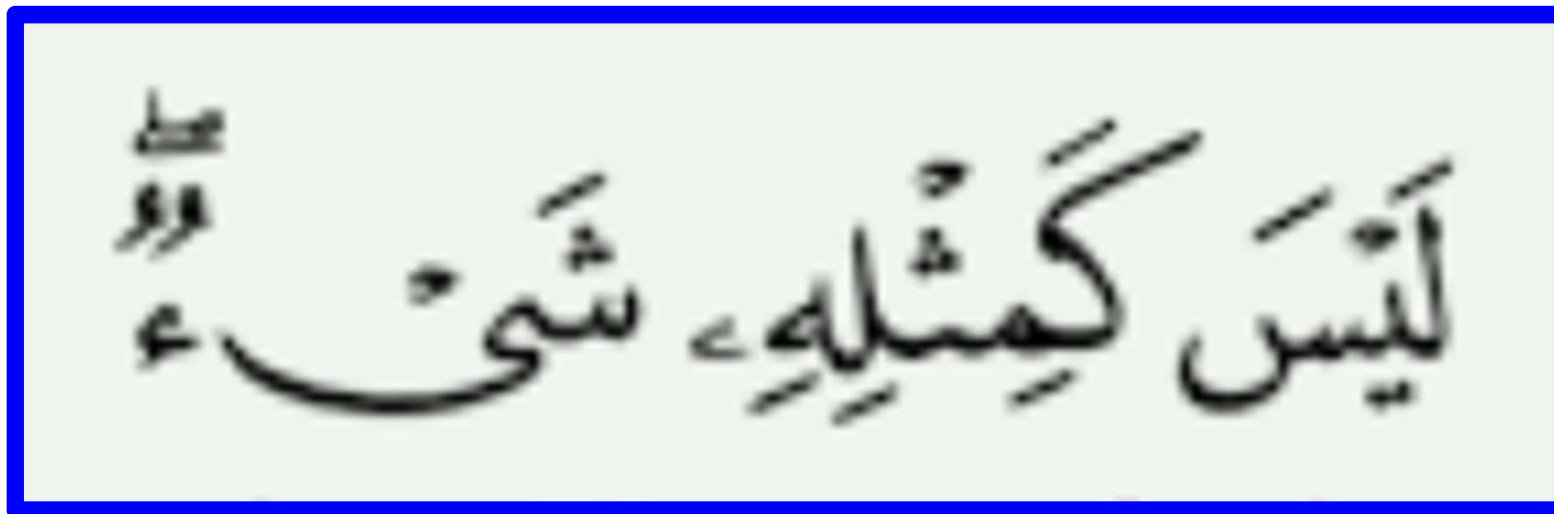
THE MAIN PROBLEM IS THAT IT IS VERY HARD
FOR A HUMAN BEING TO SATISFY HIS HEART

قَالَ أَوْلَمْ تُؤْمِنُوا

قَالَ بَلَىٰ وَلَٰكِنْ لِّيَطْمَئِنَّ قَلْبِي

“Do you not believe?” Abraham replied, “Yes I do, but just so my heart can be **SATISFIED**”

THE MAIN CAUSE OF WASEELAH



NOTHING IS SIMILAR TO HIM (ALLAH BE PRAISED)

HUMAN BEINGS DO NOT HAVE THE ABILITY TO REALLY UNDERSTAND THE REALITY OF ALLAH BE PRAISED

TO CONTACT ALLAH BE PRAISED, ALLAH BE PRAISED INTRODUCED SYSTEM OF WASEELAH, LIKE ANGELS, REVEALED HOLY SCRIPTURES TO HOLY PROPHETS, HOLY PROPHETS EXPLAINED THE ORDERS OF ALLAH BE PRAISED TO THEIR NATIONS

اللَّهُ سُبْحَانَهُ وَتَعَالَى

INTRODUCED THE CONCEPT OF

وسيله

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ
الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ

O believers! Be mindful of Allah and seek (waseelah) what brings you closer to Him and struggle in His Way, so you may be successful.

اللَّهُ سُبْحَانَهُ وَتَعَالَى

INTRODUCED THE CONCEPT OF

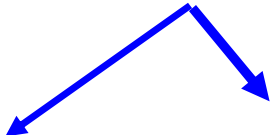
وسيلة

أُولَٰئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ
وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ ۚ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا

‘Even’ the closest ‘to Allah’ of those invoked would be seeking a way
to their Lord, hoping for His mercy, and fearing His punishment.
Indeed, your Lord’s torment is fearsome.

THE USE OF WASEELAH IN HOLY QURAN

إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى



His Lord called him in the
sacred valley of Tuwa,

THE USE OF WASEELAH IN HOLY QURAN

فَلَمَّا أَتَاهَا نُودِيَ مِنْ شَاطِئِ الْوَادِ الْأَيْمَنِ فِي
الْبُقْعَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةِ أَنْ يَمْوَسَىٰ
إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ ﴿٣٠﴾

But when he came to it, he was called from the bush in the sacred ground to the right side of the valley: “O Moses! It is truly I. I am Allah—the Lord of all worlds.

THE USE OF WASEELAH IN HOLY QURAN

فَلَمَّا جَاءَهَا نُودِيَ أَنْ بُورِكَ مَنْ فِي النَّارِ وَمَنْ
حَوْلَهَا وَسُبْحَنَ اللَّهُ رَبِّ الْعَالَمِينَ

But when he came to it, he was called 'by Allah
"Blessed is the one in the fire, and whoever is around
it Glory be to Allah, the Lord of all worlds.

THE USE OF WASEELAH IN HOLY QURAN

بُورِكَ مَنْ فِي النَّارِ

Blessed is the one in the fire

THREE LEVELS OF WASEELAH IN THE TRUE STORY OF MOSES AND BURNING BUSH

وَادِ الْمُقَدَّسِ طُوًى

SACRED VALLEY TUWA

الشَّجَرَةَ

BUSH

النَّارِ

FIRE

THE USE OF WASEELAH IN HOLY QURAN

وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ

YOU HAVE NOT THREW (THE SAND)
WHICH YOU HAVE THREW (THE SAND)
BUT IT WAS ALLAH WHO THREW (THE SAND)

THIS WAS HAPPENED IN WAR OF BADR, WHEN HOLY PROPHET THREW A HANDFUL SAND TOWARDS THE DISBELIEVERS

ALLAH BE PRAISED IS INFORMING THE TASK WHICH WAS DONE BY YOU, IN REALITY IT WAS DONE BY ME

THE BLESSED HANDS OF HOLY PROPHET ARE DESCRIBED AS WASEELAH

THE USE OF WASEELAH IN HOLY QURAN

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ

Surely those who pledge allegiance **to you**
‘O Prophet’ are actually pledging allegiance
to Allah. Allah’s Hand is over theirs.

**THE BLESSED HANDS OF HOLY PROPHET
ARE DESCRIBED AS WASEELAH**

اللَّهُ سُبْحَانَهُ وَتَعَالَى

INTRODUCED THE CONCEPT OF

وسيله

وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِندِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى
الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ ﴿٨٩﴾

Although they used to pray for victory 'by means of the Prophet' over the polytheists, when there came to them a Book from Allah which they recognized, confirming the Scripture they had 'in their hands', they rejected it. So may Allah's condemnation be upon the disbelievers.

يَسْتَفِيحُونَ

جمع المذكر

مادة فتح

باب استفعال

علامة مضارع

صيغة المضارع المجهول منسوب لضمير الجمع المذكر

TENSE OF PRESENT AND FUTURE IS AVAILABLE IN MUDARAH

JEWS WERE PRAYING FOR THE VICTORY OVER AWS AND KHAZRAJ THROUGH NAME OF HOLY PROHET

– حدثنا ابن حميد قال، حدثنا سلمة قال، حدثني ابن إسحاق قال، حدثني محمد بن أبي محمد مولى آل زيد بن ثابت، عن سعيد بن جبير، أو عكرمة مولى ابن عباس، عن ابن عباس: **أن يهود كانوا يستفتحون على الأوس والخزرج برسول الله صلى الله عليه وسلم قبل مبعثه.** فلما بعثه الله من العرب، كفروا به، وجحدوا ما كانوا يقولون فيه. فقال لهم معاذ بن جبل وبشر بن البراء بن معرور أخو بني سلمة: يا معشر يهود، اتقوا الله وأسلموا، فقد كنتم تستفتحون علينا **بمحمد صلى الله عليه وسلم** ونحن أهل شرك، وتخبروننا أنه مبعوث، وتصفونه لنا بصفته! فقال سلام بن مشكم أخو بني النضير: ما جاءنا بشيء نعرفه، وما هو بالذي كنا نذكر لكم! فأنزل الله جل ثناؤه في ذلك من قوله: **(ولما جاءهم كتاب من عند الله مصدق لما معهم وكانوا من قبل يستفتحون على الذين كفروا فلما جاءهم ما عرفوا كفروا به فلعنة الله على الكافرين**

(تهذيب 7: 358، 359).

**THIS HADITH MUBARAKAH IS NARRATED IN
MANY OTHER BOOKS**

JEWES WERE PRAYING FOR THE VICTORY OVER AWS AND KHAZRAJ THROUGH NAME OF HOLY PROHET

Ibn Humayd told us, Salamah told us, Ibn Ishaq told me, Muhammad ibn Abi Muhammad, a client of the family of Zayd ibn Thabit, told me, on the authority of Saeed ibn Jubayr, or Ikrimah, a client of Ibn Abbas, on the authority of Ibn Abbas: **The Jews used to ask for victory over the Aws and Khazraj through the Messenger of God**, may God bless him and grant him peace, before he was sent. But when God sent him from among the Arabs, they disbelieved in him and denied what they used to say about him. So Muadh ibn Jabal and Bishr ibn al-Bara' ibn Ma'rur, the brother of Banu Salamah, said to them: O group of Jews, fear God and submit to Islam, for you used to ask for victory over us through Muhammad, may God bless him and grant him peace, while we were polytheists, and you used to tell us that he would be sent, and you used to describe him to us by his description! Then Salam ibn Mishkam, the brother of Banu al-Nadir, said: He has not brought us anything that we know of, and he is not what we used to tell you! Then God Almighty revealed in this regard His saying: (And when there came to them a Book from God confirming what was with them - although before they used to pray for victory against those who disbelieved - but when there came to them that which they recognized, they disbelieved in it. So the curse of God is upon the disbelievers.)

HOW THE JEWS ARE STILL CHANTING: "MUHAMMAD MUHAMMAD" AT THE WAILING WALL UNTIL NOW

HEBREW BIBLE SONG OF SONGS 5:16

פֶּזַח חֶכְמוֹ, מִמֶּתְקִים, וְכָלֹ, מִתְמַדִּים;
זֶה דֹּדִי וְזֶה רֵעִי, בְּנוֹת יְרוּשָׁלַם.

16 His mouth is most sweet; yea, **he is altogether lovely.** This is my beloved, and this is my friend, O daughters of Jerusalem

TRANSLATORS TRANSLATE AS HE IS ALTOGETHER LOVELY

THE RULE IS THAT THE NAME OF A PERSON CANNOT BE TRANSLATED
FOR EXAMPLE JACOB. THE MEANING IS "WHO IS COMING AFTER"
BUT JEWISH SCHOLARS NEVER TRANSLATED, BUT JUST SAID "JACOB"

BUT HEBREW WORD
IS MUHAMMAD

محمد

THE HOLY NAME MUHAMMAD IN THE HEBREW TORAH

מִי־חַמְדִּים;

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْنُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ

“They are’ the ones who follow the Messenger, the unlettered Prophet, whose description they find in their Torah and the Gospel



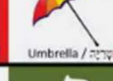

[SOORAH E ARAAF 157](#)

DETAILS OF HEBREW WORD MUHAMMAD



THIS IM IS ONLY FOR PLURAL OF RESPECT

Hebrew Alphabets / עברית

 Grapes / ענבים Grapes	 Vet V	 House / בית House	 Bet B	 Lion / נמר Lion	 Aleph Silent
 Hay H	 Mountain / הר Mountain	 Dalet D	 Fish / דג Fish	 Gimel G	 Camel / נמל Camel
 Zebra / זברה Zebra	 Zayin Z	 Shureq U	 Airplane / מטוס Airplane	 Rose / ورد Rose	 Vav V
 Yud Y	 Hand / יד Hand	 Tet T	 Lamb / כבש Lamb	 Chet Ch	 Milk / חלב Milk
 King / מלך King	 Khaf Sofit Kh	 Star / כוכב Star	 Khaf Kh	 Dog / כלב Dog	 Kaf K
 Mem Sofit M	 Bread / לחם Bread	 Mem M	 Umbrella / מטרייה Umbrella	 Lamed L	 Lemon / לימון Lemon
 Horse / סוס Horse	 Samekh S	 Oil / שמן Oil	 Nun Sofit N	 Candle / נר Candle	 Nun N
 Fay F	 Book / ספר Book	 Pay P	 Cow / בקר Cow	 Ayin Silent	 Cake / עוגה Cake
 Tree / עץ Tree	 Tzadi Sofit Tz	 Frog / צפרדע Frog	 Tzadi Tz	 Monkey / קוף Monkey	 Pey Sofit F
 Shin Sh	 Sun / שמש Sun	 Raysh R	 Train / רכבת Train	 Kuf K	 Kangaroo / קנגורו Kangaroo
 Cat / חתול Cat	 Sav T	 Apple / תפוח Apple	 Tav T	 Happy / שמח Happy	 Sin S

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Text

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Documents

Websites

Hebrew - Detected

English

Spanish

French



Arabic

English

Urdu



محمد



Muhammad

د
daal

م
meem

ح
haa

م
meem

HEBREW
PRONUNCIATION
IS DALETH



يا رسول الله
صلى الله عليه وسلم



מִחֲמַדִּים

محمد يع

LET WE THINK WHAT IS MEANING OF THIS EXTRA IM

'IM' IS SUFFIX IN HEBREW WORDS USED TO MAKE A PLURAL
AS IN HEBREW WORDS FROM THE HEBREW BIBLE SONG OF SONGS

SEE HEBREW YOD AND MEM IS AT LAST PART
OF EVERY WORD AS BELOW, THOSE WORDS
ARE FROM SONG OF SONGS CHAPTER

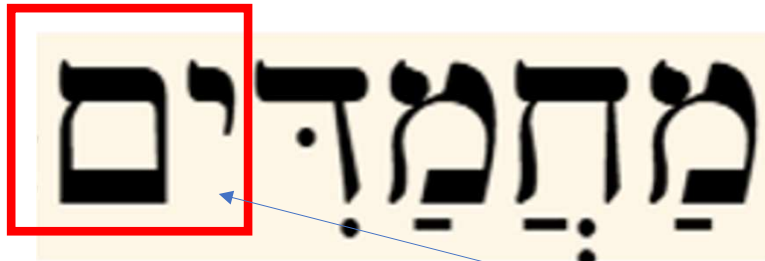
מִחֲמַדִּים ma-hă-mad-dîm;	lovely	שׁוֹשְׁנִים: šō-wō-šan-nîm.	lilies
מִמְתָּקִים mam-taḳ-ôîm.	most sweet	הָרְחִלִּים hā-rə-hê-lîm.	of sheep
בִּנְשִׁים ban-nā-šîm:	among women	פִּילָגְשִׁים pî-laḡ-šîm;	concubines
חֲלָאִים hă-lā-'îm,	jewels	הָרִמְנִים: hā-rim-mō-nîm.	[And] the pomegranates
בִּגְנִים bag-gan-nîm,	in the gardens	בִּנְעָלִים ban-nə-'ā-lîm	in sandals

THE QUESTION IS THAT IF 'IM' IS USED FOR A PLURAL, THEN WHY IS A SINGULAR USED FOR MUHAMMAD ?

THE FIRST DISHONESTY IS THAT NO BODY HAS RIGHT TO TRANSLATE THE MEANING OF A NOUN/NAME

THERE ARE TWO TYPES OF PLURALS

PLURAL OF NUMBER



MUHAMMAD **IM**

PLURAL OF RESPECT



ELOHIM

HERE IM IS PLURAL OF RESPECT

HEBREW TORAH CHAPTER 1 : GENESIS

פרשת בראשית : Parashat Bereshit

א בְּרֵאשִׁית, בָּרָא אֱלֹהִים,
אֶת הַשָּׁמַיִם, וְאֶת הָאָרֶץ.

1 In the beginning **God** created
the heaven and the earth.

ELOHIM IS SIMILAR AS

اللَّهُمَّ

HEBREW MEEM
SAME AS ARABIC

م

HEBREW YOD
SAME AS ARABIC

ي

THE ANALYSIS OF HEBREW WORD ELOHIM

אלהים

HEBREW LAMED
SAME AS ARABIC

ל

HEBREW ALAF
SAME AS ARABIC

الف

HEBREW HAA
SAME AS ARABIC

ه

HEBREW WORD IS ELOHIM WHICH IS PLURAL FOR GOD, BUT TRANSLATION IS GOD NOT GODS, BECAUSE EVERY BODY KNOWS THAT THIS IS PLURAL OF RESPECT BUT NOT THE PLURAL OF NUMBER SAME AS IN MUAMMADIM THE IM WAS ONLY FOR PLURAL OF RESPECT NOT FOR PLURAL OF NUMBERS, AS IN TRANSLATION IS "HE IS ALTOGETHER LOVELY"

SAME STYLE USED IN HOLY QURAN FOR ALLAH BE PRAISED "PLURAL OF RESPECT IS USED.

اللَّهُمَّ

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

اللَّهُمَّ

It is certainly **We** Who have revealed the Reminder, and it is certainly **We** Who will preserve it.

SANSKRIT ALPHABETS AND THEIR PRONOUNCIATION

Sanskrit

Alphabet with English Transliteration

अ a	आ ā	इ i	ई ī	उ u	ऊ ū
		ए e	ऐ ai	ओ o	औ au
ऋ ṛ	ॠ ṝ	ऌ ḷ	अं aṁ/añ/an/aṁ	अः aḥ	
क ka	ख kha	ग ga	घ gha	ङ ṅa	Guttural
च ca	छ cha	ज ja	झ jha	ञ ña	Palatal
ट ṭa	ठ ṭha	ड ḍa	ढ ḍha	ण ṇa	Cerebral
त ta	थ tha	द da	ध dha	न na	Dental
प pa	फ pha	ब ba	भ bha	म ma	Labial
य ya	र ra	ल la	व va		
श śa	ष ṣa	स sa	ह ha	क्ष kṣa	ज्ञ jña

Sanskrit Pronunciation Guide

Sanskrit's breadth of expression comes in part from using the entire mouth for pronunciation, and from elongating accented vowels. With an alphabet of 49 letters, it has several different versions of familiar sounds such as 'n' and 's', each issuing from a different part of the mouth. For this reason, diacritical marks are generally used to indicate how and where a consonant or vowel should be sounded.

a	pronounced like 'a' in <i>america</i>
ā	pronounced like 'a' in <i>barn</i>
i	pronounced like 'i' in <i>bit</i>
ī	pronounced like 'i' in <i>liter</i>
u	pronounced like 'u' in <i>put</i>
ū	pronounced like 'u' in <i>dude</i>
e	pronounced like 'e' in <i>grey</i>
ai, ay	pronounced like 'ai' in <i>aisle</i>
o	pronounced like 'o' in <i>over</i>
au	pronounced like 'ow' in <i>cow</i>
ā, ī, ū, ē, āi, āu	prolonged for two beats instead of one
k, kh, g, gh, ṅ	<i>gutturals</i> , arising from the throat
c, ch, j, jh, ñ	<i>palatals</i> , arising from the back of the palate
ṭ, ṭh, ḍ, ḍh, ṇ	<i>cerebrals</i> , with tongue touching the roof of the mouth
t, th, d, dh, n	<i>dentals</i> , with tongue touching the back of the teeth
p, ph, b, bh, m	<i>labials</i> , arising from the lips
c, ch	<i>palatal</i> , always pronounced like 'ch' in <i>chop</i>
r	<i>cerebral</i> , pronounced like 'ri' in <i>rip</i>
ś	<i>palatal</i> , pronounced like 'sh' in <i>shout</i>
ṣ	<i>cerebral</i> , pronounced like 'sh' in <i>leash</i>
ñ	pronounced like 'ni' in <i>onion</i>
ṁ	pronounced like 'n' in <i>uncle</i>
jñ	pronounced like 'gn' in <i>igneous</i>
h alone	pronounced like 'h' in <i>hot</i>
ḥ	a soft echo of the preceding vowel
h after a consonant	extra breath after the consonant (in Sanskrit there are no compound sounds like 'th' in <i>thief</i> or 'ph' in <i>phone</i>)

ACCORDING TO PROFESSOR MAX MULLER RESEARCH, REG VEDAS ARE THE SCRIPTURE OF HAZRAT NOAH ALAIH SALAAM

THE RIGHT HONOURABLE MAX MULLER

Friedrich Max Müller (German: [ˈfʁiːdʁɪç ˈmaks ˈmʏlɐ]^{[1][2]} 6 December 1823 – 28 October 1900) was a German-born British comparative [philologist](#) and [Orientalist](#). He was one of the founders of the Western academic disciplines of [Indology](#) and [religious studies](#). Müller wrote both scholarly and popular works on the subject of Indology. He directed the preparation of the *[Sacred Books of the East](#)*, a 50-volume set of English translations which continued after his death.

Müller became a professor at [Oxford University](#),^[3] first of modern languages,^[4] then of [comparative philology](#)^[3] in a position founded for him, and which he held for the rest of his life. Early in his career he held strong views on India, believing that it needed to be transformed by Christianity. Later, his view became more nuanced, championing ancient [Sanskrit literature](#) and India more generally. He became involved in several controversies during his career: he was accused of being anti-Christian; he disagreed with Darwinian [evolution](#), favouring [theistic evolution](#); he raised interest in [Aryan](#) culture, deeply disliking the resulting [racism](#); and he promoted the idea of a "Turanian" family of languages.

Among his honours and distinctions, he was made an *associé étranger* of the French *[Académie des Inscriptions et Belles-Lettres](#)*; he was awarded the [Bavarian Maximilian Order for Science and Art](#); and he was made a member of the [Privy Council of the United Kingdom](#).

The Right Honourable
Max Müller



Müller in 1883, by [Alexander Bassano](#)

Born	Friedrich Max Müller 6 December 1823 Dessau, Duchy of Anhalt, German Confederation
Died	28 October 1900 (aged 76) Oxford, England
Occupation	Writer, Comparative Philologist
Alma mater	University of Leipzig
Notable works	<i>The Sacred Books of the East</i> <i>Chips from a German</i>

Sanskrit studies [\[edit \]](#)

In 1844, prior to commencing his academic career at Oxford, Müller studied in [Berlin](#) with [Friedrich Schelling](#). He began to translate the [Upanishads](#) for Schelling, and continued to research Sanskrit under [Franz Bopp](#), the first systematic scholar of the [Indo-European languages](#) (IE). Schelling led Müller to relate the history of language to the history of religion. At this time, Müller published his first book, a German translation of the [Hitopadesa](#), a collection of Indian [fables](#).^[15]

In 1845, Müller moved to Paris to study Sanskrit under [Eugène Burnouf](#). Burnouf encouraged him to publish the complete [Rigveda](#), making use of the manuscripts available in England. He moved to England in 1846 to study [Sanskrit](#) texts in the collection of the [East India Company](#). He supported himself at first with creative writing, his novel *German Love* being popular in its day.

Müller's connections with the East India Company and with Sanskritists based at [Oxford University](#) led to a career in Britain, where he eventually became the leading intellectual commentator on the [culture of India](#). At the time, Britain controlled this territory as part of its Empire. This led to complex exchanges between Indian and British intellectual culture, especially through Müller's links with the [Brahmo Samaj](#).

Müller's Sanskrit studies came at a time when scholars had started to see language development in relation to cultural development. The recent discovery of the Indo-European language group had started to lead to much speculation about the relationship between [Greco-Roman](#) cultures and those of more ancient peoples. In particular the [Vedic](#) culture of India was thought to have been the ancestor of European Classical cultures. Scholars sought to compare the genetically related European and Asian languages to reconstruct the earliest form of the root-language. The Vedic language, [Sanskrit](#), was thought to be the oldest of the IE languages.

Müller devoted himself to the study of this language, becoming one of the major Sanskrit scholars of his day. He believed that the earliest documents of Vedic culture should be studied to provide the key to the development of [pagan](#) European religions, and of religious belief in general. To this end, Müller sought to understand the most ancient of Vedic scriptures, the [Rig-Veda](#). Müller translated the [Rigveda Samhita](#) book written by the 14th century Sanskrit scholar [Sayanacharya](#) from Sanskrit to English. Müller was greatly impressed by [Ramakrishna Paramhansa](#), his contemporary and proponent of [Vedantic](#) philosophy, and wrote several essays and books about him.^[16]

For Müller, the study of the language had to relate to the study of the culture in which it had been used. He came to the view that the development of languages should be tied to that of belief-systems. At that time the Vedic scriptures were little-known in the West, though there was increasing interest in the philosophy of the [Upanishads](#). Müller believed that the sophisticated Upanishadic philosophy could be linked to the primitive [henotheism](#) of early Vedic Brahmanism from which it evolved. He had to travel to London to look at documents held in the collection of the [British East India Company](#). While there he persuaded the company to allow him to undertake a critical edition of the Rig-Veda, a task he pursued over many years (1849–1874).^[17]

For Müller, the culture of the Vedic peoples represented a form of [nature worship](#), an idea clearly influenced by Romanticism. Müller shared many of the ideas associated with [Romanticism](#), which coloured his account of ancient religions, in particular his emphasis on the formative influence on early religion of emotional communion with natural forces.^[18] He saw the gods of the Rig-Veda as active forces of nature, only partly personified as imagined [supernatural](#) persons. From this claim Müller derived his theory that mythology is "a disease of language".^[19] By this he meant that myth transforms concepts into beings and stories. In Müller's view, "gods" began as words constructed to express abstract ideas, but were transformed into imagined personalities. Thus the Indo-European father-god appears under various names: [Zeus](#), [Jupiter](#), [Dyaus Pita](#). For Müller all these names can be traced to the word "[Dyaus](#)", which he understood to imply "shining" or "radiance". This leads to the terms "deva", "deus", "theos" as generic terms for a god, and to the names "Zeus" and "Jupiter" (derived from deus-pater). In this way



Portrait of the elderly Max Müller by [George Frederic Watts](#), 1894–1895

USE OF IM/AM AS THE LAST PART OF A WORD FOR MAKING PLURAL IN SANSKIRT LANGUAGE

	Singular		Dual		Plural	
	Masc./Fem	Neu.	Masc./Fem	Neu.	Masc./Fem	Neu.
Nominative	-s	-∅	-au	-ī	-as	-i
Accusative	-am					
Instrumental	-ā		-bhyāṁ		-bhis	
Dative	-e				-bhyas	
Ablative	-as				-āṁ	
Genitive						
Locative	-i		-os		-su	

THE TABEL OF OF WORD NADI (RIVER) AND USE OF AM AT LAST PART OF WORD IN PLURALS

feminine –ī stem नदी (nadī-river)			
Case	Singular	Dual	Plural
Nominative	नदी nadī	नद्यौ nadyau	नद्यः nadyaḥ
Vocative	नदि nadi	नद्यौ nadyau	नद्यः nadyaḥ
Accusative	नदीम् nadīm	नद्यौ nadyau	नदीः nadīḥ
Instrumental	नद्या nadyā	नदीभ्याम् nadībhyām	नदीभिः nadībhiḥ
Dative	नद्यै nadyai	नदीभ्याम् nadībhyām	नदीभ्यः nadībhyaḥ
Ablative	नद्याः nadyāḥ	नदीभ्याम् nadībhyām	नदीभ्यः nadībhyaḥ
Genitive	नद्याः nadyāḥ	नद्योः nadyoḥ	नदीनाम् nadīnām
Locative	नद्याम् nadyām	नद्योः nadyoḥ	नदीषु nadīṣhu

SANSKIRT LETTER USED TO PRONOUNCE AM

The word "Adivasi" is a Sanskrit word that refers to the indigenous people of the Indian subcontinent. It is made up of the words ādi which means "beginning" or "origin" and vāsin which means "dweller".

म

PLEASE NOTE THIS IS ALSO CALLED BINDI IN SANSKIRT TO ATTACH AFTER A NOUN

FOR EXAMPLE SANSKIRT WORD

आद

AADI MEANS THE FIRST, BUT A BINDI OF म AM MAKE IT ADAM

AA

DI

Ādivāsī (आदिवासी)

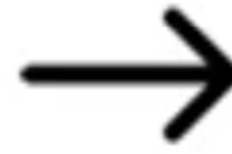
FIRST PEOPLE OF INDIA

आदम्
Adam

Adam
आदम्



आदिम्



आदिं

आदिं
The First

The commentary of Qur'an by 'Shaukani'

وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ اِنزِلْ اَدَمَ عَلَيْهِ السَّلَامُ بِالْهِنْدِ---

ईश्वर के दूत स० ने फरमाया : “आदम अ० को
हिन्द में उतारा गया”

The Prophet (s.a.w.) of God said, “Adam was made to descend in ‘Hind’.

ROOT OF WORD ADAM IS NOT IN HEBREW, ARABIC OR ANY OTHER LANGUAGE EXCEPT SANSKRIT

SANSKRIT **ADIM** **BEGIN**
OR FI

A D A M

Ādima, nīf(*ā*)n. first, prior, primitive, original,
Pāṇ. ; Pat. ; L. — **tva**, n. the state of being first, &c.

SANSKRIT ADIM BEGINNING
OR FIRST

A D A M

AADI -> ADIM -> ADAM -> AADMI -> EARLIEST -> FIRST MAN

humans are referred to

NAMES OF THE IDOLS OF HAZRAT NOAH NATION WERE ACTUALLY THE IDOLS WORSHIPPED BY HINDUS OF INDIA

SOORAH E NUH-23 وَقَالُوا لَا نَذَرُنَّ آلِهَتَكُمْ وَلَا نَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا

Urging 'their followers', 'Do not abandon your idols—especially Wadd, Suwâ', Yaghûth, Ya'ûq, and Nasr

وَدّ	Vasudeva	वासुदेव	واسودج
سُوَاع	Shiva	शिव	شیو
يَغُوث	Yagyesh	यज्ञेश	یجیش
يَعُوق	Yakch	यक्ष	یکچ
نَسْر	Nakohatra	नक्षत्र	نکستر

[More details](#)

[Faith Revisited: Lost Prophets of Hinduism and India \(khurshidimam.blogspot.com\)](http://FaithRevisited:LostProphetsofHinduismandIndia(khurshidimam.blogspot.com))

QUESTION, IF ADAM ALIHSALAAM DESCENDED IN INDIA, WHY JUDAISM STARTED IN MIDDLE EAST

ANSWER IS GREAT FLOOD OF NOAH

NOAH WAS PROPHET OF INDIA

GREAT FLOOD STARTED IN INDIA
AND ENDED IN MIDDLE EAST

GREAT CIVILISATION MOVED FROM INDIA TO MIDDLE EAST AND JUDAISM STARTED FROM NOAH SONS

→ **ARARAAT MOUNTAIN (GREAT FLOOD ENDED).**



**ADAM
BRIDGE**

**ADAM
PEAK**

TANUR (ARABIC TANNOOR) KERALA [GREAT FLOOD STARTING POINT]

THE TABLE OF OF WORD NADI (RIVER) AND USE OF AM AT LAST PART OF WORD IN PLURALS

feminine –ī stem नदी (nadī-river)			
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ROLE OF IM/AM AS LAST PART OF PLURAL IN DIFFERENT LANGUAGES

HEBREW יִם

מַחֲמַדִּים
ma-hă-mad-dîm;
הַרְחֵלִים
hā-rə-hê-lîm,
חֲלָאִים
hă-lā-'îm,
הַרְמֻנִים:
hā-rim-mō-nîm.
בְּנֵעָלִים
ban-nə-'ā-lîm

ARABIC م

يرزقكم
عليكم
قلوبهم
عامهم
كنتم
أنتم

PERSIAN م

	SECOND
	THIRD
	FOURTH
	FIFTH
	SIXTH

SANSKRIT म

नदीभ्याम्
nadībhyām
नदीनाम्
nadīnām
राज्ञाम्
rājñām
राजभ्याम्
rājabhyām

SIMILARITIES IN LANGUAGES PROVE THAT THERE WAS ONLY ONE RELIGION
ISLAM STARTED IN INDIA AS ADAM WAS DESCENDED IN INDIA

وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً

Humanity was once nothing
but a single community

THE USE OF WASEELAH IN HOLY QURAN

SHIRT OF HAZRAT YOUSAF ALAIH SALAAM AND HAZRAT YAQOOB ALAIH SALAAM

أَذْهَبُوا بِقَمِيصِي هَذَا فَأَلْقُوهُ عَلَى وَجْهِ أَبِي

يَأْتِ بِصِيرًا وَأْتُونِي بِأَهْلِكُمْ أَجْمَعِينَ

Go with this shirt of mine and cast it over my father's face, and he will regain his sight. Then come back to me with your whole family."

QUESTION HERE IS THAT WHY HAZRAT YOUSAF ALAIH SALAAM NOT JUST PRAYED FROM ALLH BE PRAISED THAT O ALLAH BE PRAISED CURE EYES OF MY DAD, BUT HE IS GIVING HIS SHIRT FOR CURING THE EYES OF DAD

EYES WERE CURED BY THE SPECIAL BLESSING OF ALLAH BE PRAISED, THE SHIRT of HOLY PROPHET WAS USED JUST AS WASEELAH AND PROOVING THE BARAKAH AND BLESSING OF THE RELICS OF HOLY PROPHET HAZRAT YOUSAF ALAIH SLAMAM

THE RESULT OF TOUCHING SHIRT OF HAZRAT YOUSAF ALAIH SALAAM

فَلَمَّا أَن جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَى وَجْهِهِ فَارْتَدَّ بَصِيرًا
قَالَ أَلَمْ أَقُلْ لَّكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ

But when the bearer of the good news arrived, he cast the shirt over Jacob's face, so he regained his sight. Jacob then said 'to his children', "Did I not tell you that I truly know from Allah what you do not know?"

اللَّهُ سُبْحَانَهُ وَتَعَالَى

INTRODUCED THE CONCEPT OF

BUT WHY DOES OUR HOLY PROPHET SEEK
FORGIVENESS FOR THE SINS OF THE
GENERAL PUBLIC ?

وسيله

THE REPLY IS THAT ALLAH BE PRAISED
WANTS TO FORGIVE THE SINS OF
THE MUSLIMS AND ADVISES THEM,
“GO, SIT NEAR MY BELOVED HOLY
PROPHET; IF HE PRAY’S I SHALL
ACCEPT THE REPENTANCE OF
MUSLIMS”

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ
أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ
وَأَسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا ﴿٦٤﴾

We only sent messengers to be obeyed by Allah’s Will. If only those “PEOPLE”
came to you ‘O Prophet’—after wronging themselves—seeking Allah’s
forgiveness and the Messenger prayed for their forgiveness, they would have
certainly found Allah ever Accepting of Repentance, Most Merciful.

HADITH MUBARAKAH IN TAFSEER OF AYAT NO: 64 OF SOORAH E NISAA

أن أعرابيا دخل المسجد فقال: بأبي أنت وأمي يا رسول الله جئتكم مثقلا بالذنوب؟

حج أعرابي فلما جاء إلى باب مسجد رسول الله ص أناخ راحلته فعقلها ثم دخل المسجد حتى أتى القبر ووقف بحذاء وجه رسول الله صلى الله عليه وآله وسلم فقال السلام عليك يا رسول الله ثم سلم على أبي بكر وعمر ثم أقبل على رسول الله صلى الله عليه وآله وسلم فقال بأبي أنت وأمي يا رسول الله جئتكم مثقلا بالذنوب والخطايا مستشفعا بك على ربك لأنه قال في محكم كتابه ولوأنهم إذ ظلموا أنفسهم **جاءوك فاستغفروا الله واستغفر لهم الرسول** لوجدوا الله توابا رحيمًا وقد جئتكم بأبي أنت وأمي مثقلا بالذنوب والخطايا أستشفع بك على ربك أن يغفر لي ذنوبي وأن تشفع في ثم أقبل في عرض الناس وهويقول يا خير من دفنت في الأرض أعظمه فطاب من طيبه الأبقاع والأكم نفسي الفداء لقبر أنت ساكنه فيه العفاف وفيه الجود والكرم

رواه البيهقي في شعب الايمان 3 / 495.

HADITH MUBARAKAH IN TAFSEER OF AYAT NO: 64 OF SOORAH E NISAA

A Bedouin performed Hajj, and when he came to the door of the Mosque of the Messenger of God, may God bless him and grant him peace, he set his camel down and mounted it, then entered the mosque until he came to the grave and stood in the shoes of the face of the Messenger of God, may God's prayers and peace be upon him and his family, and said: Peace be upon you, O Messenger of God. Then he greeted Abu Bakr and Omar, then he turned to the Messenger of God, may God's prayers and peace be upon him and his family. He greeted and said, "May my father and mother be sacrificed for you, O Messenger of God. I have come to you burdened with sins and transgressions, seeking your intercession with your Lord, because He said in His decisive Book." And if, when they wronged themselves, **they had come to you** and asked God for forgiveness, and the **Messenger had asked for forgiveness for them**, they would have found God Forgiving, Merciful. And I have come to you with my father, you and my mother, laden with transgressions and transgressions. I seek your intercession with your Lord to forgive me my sins and to intercede for me. Then he comes before the people and says, "O the best of those whom you have buried in the earth, the greatest of them, so blessed are the goodness of the spots." My soul is sacrificed for a grave in which you reside, in which there is chastity and generosity

رواه البيهقي في شعب الايمان 3 / 495

اللَّهُ سُبْحَانَهُ وَتَعَالَى

INTRODUCED THE CONCEPT OF

PROOF OF THE LOVE OF
ALLAH BE PRAISED

وسيله

OBEDIENCE OF THE
BELOVED HOLY PROPHET

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحِبُّكُمْ اللَّهُ



وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

Say, 'O Prophet,' "If you 'sincerely' love Allah, then follow me; Allah will love you and forgive your sins. For Allah is All-Forgiving, Most Merciful."

اللَّهُ سُبْحَانَهُ وَتَعَالَى

IS ADVISING THAT IF YOU LOVE ME, THEN FIRST GO TO MY BELOVED AND FOLLOW HIM

اللَّهُ سُبْحَانَهُ وَتَعَالَى

ONLY ACCEPT BELIEF OF HUMANS IF THEY
BELIEVE HOLY PROPHET PEACE BE UPON HIM

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ
مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَسِرِينَ

AAL E IMRAN 85

Whoever seeks a way other than Islam, it will never be accepted from them, and in the Hereafter they will be among the losers.

**AFTER THE BIRTH AND ANNOUNCEMENT PROPHETHOOD OF HOLY
PROPHET PEACE BE UPON HIM, ONLY AND ONLY ISLAM IS ACCEPTED**

INNER CORE OF THE TRUE BELIEF

Jew's	believe God but still kafir
Christians	believe God but still kafir
Hindu's	believe God but still kafir
Sikh's	believe God but still kafir
Jains	believe God but still kafir
Bodh's	believe God but still kafir
Tao's	believe God but still kafir
Parsi's	believe God but still kafir
Shinto's	believe God but still kafir
Confuci's	believe God but still kafir
Tenrikyo's	believe God but still kafir

اللَّهُ مُبْحَاثُهُ وَتَعَالَى

**SAID " I ACCEPT THE
BELIEF OF HUMANS
ON ME ONLY AND
ONLY IF THEY ALSO
BELIEVE MY BELOVED
HOLY PROPHET PEACE
BE UPON HIM, THIS IS
THE WAY I ACCEPT
THEIR BELIEF.**

اللَّهُ سُبْحَانَهُ وَتَعَالَى

INTRODUCED THE CONCEPT OF

IF THE HELP FROM ALLAH BE PRAISED IS THERE, THEN WHY IS THE HELP OF GABRIEL, PIOUS MUSLIMS AND ANGELS ALSO DESCRIBED SPECIFICALLY AT THE SAME TIME?

وسيله

THE REPLY IS THAT: THE REAL AND ORIGINAL HELP IS THE HELP OF ALLAH BE PRAISED AND THE HELP OF GABRIEL, ANGELS AND PIOUS MUSLIMS IS JUST WASEELAH WITHIN THE ORDER OF ALLAH BE PRAISED

إِنْ تُؤْبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ

‘It will be better’ if you ‘wives’ both turn to Allah in repentance, for your hearts have certainly faltered. But if you ‘continue to’ collaborate against him, then ‘know that’ Allah Himself is his Guardian. And Gabriel, the righteous believers, and the angels are ‘all’ his supporters as well.

BEST WASEELAH FOR DUAA,s

وَلِلّٰهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا ۖ

Allah has the Most Beautiful Names
So call upon Him by them

MOST BEAUTIFUL NAMES

الأَسْمَاءُ الْحُسْنَى

99 Names Of Allah

الْمُتَكَبِّرِينَ AL-MUTAKABIRIN The High	الْحَكِيمُ AL-HAKIM The All-Wise	الْعَزِيزُ AL-‘AZIZ The All-Powerful	الْمُتَمِّمِينَ AL-MUTAMIMIN The All-Perfecting	الْمُؤْتِ AL-MU‘T The All-Giving	السَّالِمُ AS-SALAM The All-Safe	الْقَادِرُ AL-QADIR The All-Powerful	الْمَلِكُ AL-MALIK The All-King	الْحَمِيدُ AL-HAMID The All-Praiseworthy	الْمُجْتَمِعُ AL-MUJMA‘ The All-Gathering
الْقَابِضُ AL-QABIZ The All-Grasping	الْعَلِيمُ AL-‘ALIM The All-Knowing	الْفَتَّاحُ AL-FATTAH The All-Opening	الرَّزَّاقُ AR-RAZZAQ The All-Provider	الْوَهَّابُ AL-WAHAB The All-Giving	الْقَهَّارُ AL-QAHAR The All-Subduing	الْعَفَّارُ AL-‘AFIY The All-Forgiving	الْمُصَوِّرُ AL-MUSAWWIR The All-Forming	الْبَاقِي AL-BAQI The All-Remaining	الْمَخْلُقُ AL-MAKHLUQ The All-Creator
اللطيف AL-LATIF The All-Subtle	الْعَدْلُ AL-‘ADL The All-Just	الْحَكِيمُ AL-HAKIM The All-Wise	الْبَصِيرُ AL-BASIR The All-Seeing	السَّمِيعُ AS-SAMI‘ The All-Hearing	الْمَذْكُرُ AL-MAZKUR The All-Mentioning	الْمُعِزُّ AL-MU‘IZZ The All-Exalting	الرَّافِعُ AR-RAFI‘ The All-Elevating	الْمُخَفِّضُ AL-MUKHFIY The All-Abasing	الْبَاطِلُ AL-BATIL The All-Vain
الْحَسِيبُ AL-HASIB The All-Accounting	الْمُقِيتُ AL-MUQIT The All-Maintaining	الْحَفِيزُ AL-HAFIZ The All-Protecting	الْكَبِيرُ AL-KABIR The All-Great	الْعَلِيُّ AL-‘ALIY The All-High	الشَّكُورُ AS-SHAKUR The All-Grateful	الْعَفُورُ AL-‘AFUW The All-Forgiving	الْعَظِيمُ AL-‘AZIM The All-Mighty	الْمُحِيزُ AL-MUHIY The All-Bringing	الْحَمِيدُ AL-HAMID The All-Praiseworthy
الْمُهَيِّدُ AL-MUHYIY The All-Living	الْمُبَلِّغُ AL-MUBALLIGH The All-Bringing	الْمُجِيدُ AL-MUJID The All-Glorious	الْوَدُودُ AL-WADUD The All-Loving	الْمُحْكِمُ AL-MUHKIM The All-Firm	الْمُطَّلِعُ AL-MUTALLI‘ The All-Seeing	الْمُجِيبُ AL-MUJIB The All-Answering	الرَّقِيبُ AR-RAQIB The All-Watching	الْمُكْرِمُ AL-MUKRIM The All-Honoring	الْمُحْلِكُ AL-MUKHLIK The All-Destroying
الْمُحْيِي AL-MUHYI The All-Living	الْمُعِيدُ AL-MU‘ID The All-Returning	الْمُبْدِي AL-MUBDIY The All-Originating	الْمُخْصِي AL-MUKHSHIY The All-Distinguishing	الْمُحْمَدُ AL-MUHAMMAD The All-Praising	الْوَلِيُّ AL-WALIY The All-Protecting	الْمُتَتِّبُ AL-MUTATTIB The All-Following	الْقَوِيُّ AL-QAWIY The All-Powerful	الْوَكِيلُ AL-WAKIL The All-Deputizing	الْحَقُّ AL-HAQ The All-Truth
الْمُقْتَدِرُ AL-MUQTADIR The All-Powerful	الْقَادِرُ AL-QADIR The All-Powerful	الْصَّمَدُ AL-SAMAD The All-Self-Sufficient	الْأَحَدُ AL-AHAD The All-One	الْوَاحِدُ AL-WAHID The All-One	الْمَلِكُ AL-MALIK The All-King	الْوَلَدُ AL-WALAD The All-Child	الْقُدُّوسُ AL-QUDUS The All-Sacred	الْحَيُّ AL-HAYY The All-Living	الْمَمِيتُ AL-MAMIT The All-Dying
الْمُتَوَكِّلُ AL-MUTAWAKKIL The All-Reliant	الْبَرُّ AL-BARR The All-Righteous	الْمُتَعَالَى AL-MU‘TALIY The All-High	الْوَالِي AL-WALIY The All-Protecting	الْبَاطِلُ AL-BATIL The All-Vain	الظَّاهِرُ AZ-ZAHIR The All-Apparent	الْأَخْرَى AL-‘AKHRA The All-Other	الْأَوَّلُ AL-‘AWWAL The All-First	الْمَوْجِدُ AL-MUWJID The All-Finding	الْمُقَدِّمُ AL-MUQADDIM The All-Bringing
الْمُتَمَكِّنُ AL-MUTAMAKKIN The All-Confirming	الْمَغْنَى AL-MAGNAY The All-Sufficient	الْغَنِيُّ AL-GHNIY The All-Rich	الْمُجَاعِلُ AL-MUJA‘IL The All-Appointing	الْمُقْسِطُ AL-MUQSIT The All-Just	ذُو الْجَلَالِ وَالْإِكْرَامِ Dhu al-Jalal wal-Ikram The All-Glorious and All-Honorable	مَالِكُ الْمُلْكِ MALIK al-MULK The All-King	الرَّؤُوفُ AR-RU‘UF The All-Compassionate	الْعَفُّو AL-‘AFUW The All-Forgiving	الْمُنْتَقِمُ AL-MUNTAQIM The All-Avenge
الْمُتَوَكِّلُ AL-MUTAWAKKIL The All-Reliant	الْمُتَمَكِّنُ AL-MUTAMAKKIN The All-Confirming	الْمُتَمَكِّنُ AL-MUTAMAKKIN The All-Confirming	الْوَارِثُ AL-WARITH The All-Inheriting	الْقَابِضُ AL-QABIZ The All-Grasping	الْبَدِيعُ AL-BADI‘ The All-First	الْمُهَلِّبُ AL-MUHALLIB The All-Bringing	النُّورُ AN-NUR The All-Light	النَّافِعُ AN-NAFI‘ The All-Benefiting	الْمُضَارُّ AL-MUZARR The All-Harming

THE BLESSED NAME
OF HOLY PROPHET
PEACE BE UPON HIM
ALSO BE ALLOWED
TO USE IN THE PRAYERS

AS A WASEELAH

عَنْ عُثْمَانَ بْنِ حُنَيْفٍ، أَنَّ رَجُلًا، ضَرِيرَ الْبَصَرِ أَتَى النَّبِيَّ -
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَقَالَ ادْعُ اللَّهَ لِي أَنْ يُعَافِيَنِي .
فَقَالَ " إِنْ شِئْتَ أَخَرْتُ لَكَ وَهُوَ خَيْرٌ وَإِنْ شِئْتَ دَعَوْتُ " .
فَقَالَ ادْعُهُ . فَأَمَرَهُ أَنْ يَتَوَضَّأَ فَيُحْسِنَ وُضُوءَهُ وَيُصَلِّيَ
رَكَعَتَيْنِ وَيَدْعُو بِهَذَا الدُّعَاءِ " اللَّهُمَّ إِنِّي أَسْأَلُكَ وَأَتَوَجَّهُ
إِلَيْكَ بِمُحَمَّدٍ نَبِيِّ الرَّحْمَةِ يَا مُحَمَّدُ إِنِّي قَدْ تَوَجَّهْتُ بِكَ
إِلَى رَبِّي فِي حَاجَتِي هَذِهِ لِتُقْضَى اللَّهُمَّ فَشَفِّعْهُ فِيَّ " .

THE USE OF THE NAME OF THE HOLY PROPHET AS A WASEELAH IN PRAYERS

Narrated by Al-Tirmidhi, Ibn Majah, and Ahmad from the hadith of Uthman ibn Hanif: A blind man came to the Prophet, may God bless him and grant him peace, and said: Pray to God to heal me. He said: If you wish, you may pray, and if you wish, you may be patient, for that is better for you. He said: Then pray to him. He said: So he ordered him to perform ablution and perform it well, and to say this supplication: Oh God, I ask you and turn to you by your Prophet Muhammad, the Prophet of Mercy. I turn to you. To my Lord in this need of mine that it may be fulfilled for me, O God, so grant him intercession for me.

قَالَ عُثْمَانُ بْنُ حَنِيفٍ: وَاللَّهِ مَا تَفَرَّقْنَا وَلَا طَالَ الْحَدِيثُ بِنَا حَتَّى دَخَلَ الرَّجُلُ كَأَنَّهُ لَمْ يَكُنْ بِهِ ضَرٌّ قَطُّ

By Allah, we did not part and the conversation did not last long until the man entered as if there had never been any harm to him.



THE STATEMENT OF HAZRAT USMAN BIN HANIF IS CLEARLY MENTIONING THAT SAYING OF YAA MUHAMMAD WAS IN ABSENCE OF HOLY PROPHET PEACE BE UPON HIM

It was narrated from 'Uthman bin Hunaif that a blind man came to the Prophet (ﷺ) and said:

"Pray to Allah to heal me." He said: "If you wish to store your reward for the Hereafter, that is better, or if you wish, I will supplicate for you." He said: "Supplicate." So he told him to perform ablution and do it well, and to pray two Rak'ah, and to say this supplication: "Allahumma inni as'aluka wa atawajjahu ilaika bimuhammadin nabiyyir-rahmah. Ya Muhammadu inni qad tawajjahtu bika ila rabbi fi hajati hadhihi lituqda. Allahumma fashaffi'hu fiya (O Allah, I ask of You and I turn my face towards You by virtue of the intercession of Muhammad the Prophet of mercy. **O Muhammad**, I have turned to my Lord by virtue of your intercession concerning this need of mine so that it may be met. O Allah, accept his intercession concerning me)".

Grade: Sahih (Darussalam)

Reference : Sunan Ibn Majah 1385
In-book reference : Book 5, Hadith 583
English translation : Vol. 1, Book 5, Hadith 1385

حَدَّثَنَا أَحْمَدُ بْنُ مَنْصُورٍ بْنُ سَيَّارٍ، حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي جَعْفَرٍ الْمَدَنِيِّ، عَنْ عُمَارَةَ بْنِ خُزَيْمَةَ بْنِ ثَابِتٍ، عَنْ عُثْمَانَ بْنِ حُنَيْفٍ، أَنَّ رَجُلًا، ضَرِيرَ الْبَصَرِ أَتَى النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَقَالَ ادْعُ اللَّهَ لِي أَنْ يُعَافِيَنِي . فَقَالَ " إِنْ شِئْتَ أَخَرْتُ لَكَ وَهُوَ خَيْرٌ وَإِنْ شِئْتَ دَعَوْتُ " . فَقَالَ ادْعُهُ . فَأَمَرَهُ أَنْ يَتَوَضَّأَ فَيُحْسِنَ وُضُوئَهُ وَيُصَلِّيَ رُكْعَتَيْنِ وَيَدْعُو بِهَذَا الدُّعَاءِ " اللَّهُمَّ إِنِّي أَسْأَلُكَ وَأَتَوَجَّهُ إِلَيْكَ بِمُحَمَّدٍ نَبِيِّ الرَّحْمَةِ يَا مُحَمَّدُ إِنِّي قَدْ تَوَجَّهْتُ بِكَ إِلَى رَبِّي فِي حَاجَتِي هَذِهِ لِتُقْضَى اللَّهُمَّ فَشَفِّعْهُ فِيَّ " .

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‘Uthman bin Hunaif narrated that a blind man came to the Prophet (ﷺ) and said:

“Supplicate to Allah to heal me.” He (ﷺ) said: “If you wish I will supplicate for you, and if you wish, you can be patient, for that is better for you.” He said: “Then supplicate to Him.” He said: “So he ordered him to perform Wudu’ and to make his Wudu’ complete, and to supplicate with this supplication: ‘O Allah, I ask You and turn towards You by Your Prophet Muhammad (ﷺ), the Prophet of Mercy. Indeed, I have turned to my Lord, by means of You, concerning this need of mine, so that it can be resolved, so O Allah so accept his intercession for me (Allāhumma innī as’aluka wa atawajjahu ilaika binabiyyka Muḥammadin nabi-ir-raḥmati, innī tawajjahtu bika ila rabbī fī ḥājati hādhīhi lītūqḍā lī, Allāhumma fashaffi’hu fīyya).’”

Grade: Sahih (Darussalam)

Reference : Jami` at-Tirmidhi 3578
In-book reference : Book 48, Hadith 209
English translation : Vol. 6, Book 46, Hadith 3578

حَدَّثَنَا مُحَمَّدُ بْنُ عَيْلَانَ، حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي جَعْفَرٍ، عَنْ عُمَارَةَ بْنِ خُزَيْمَةَ بْنِ ثَابِتٍ، عَنْ عُثْمَانَ بْنِ حُنَيْفٍ، أَنَّ رَجُلًا، ضَرِيرَ الْبَصَرِ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ ادْعُ اللَّهَ أَنْ يُعَافِيَنِي . قَالَ " إِنْ شِئْتَ دَعَوْتُ وَإِنْ شِئْتَ صَبَرْتَ فَهُوَ خَيْرٌ لَكَ " . قَالَ فَادْعُهُ . قَالَ فَأَمَرَهُ أَنْ يَتَوَضَّأَ فَيُحْسِنَ وُضُوئَهُ وَيَدْعُوَ بِهَذَا الدُّعَاءِ " اللَّهُمَّ إِنِّي أَسْأَلُكَ وَأَتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ مُحَمَّدٍ نَبِيِّ الرَّحْمَةِ إِنِّي تَوَجَّهْتُ بِكَ إِلَى رَبِّي فِي حَاجَتِي هَذِهِ لِتُقْضَى لِي اللَّهُمَّ فَشَفِّعْهُ فِيَّ " . قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ أَبِي جَعْفَرٍ وَهُوَ غَيْرُ الْخُطَمِيِّ وَعُثْمَانُ بْنُ حُنَيْفٍ هُوَ أَخُو سَهْلِ بْنِ حُنَيْفٍ .

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'Uthman b. Hunaif told that a blind man came to the Prophet and asked him to pray to God to cure him. He replied, "If you wish, I shall make supplication to God, but if you wish you will endure, for that is better for you." The man asked him to make supplication. ['Uthman] said:

He then commanded him to perform ablution, doing it well, and make this supplication, "O God, I make request of Thee and I turn towards Thee by means of Thy prophet Muhammad, the prophet of mercy. By means of you I have turned towards my Lord to accomplish for me this need of mine. O God, make him an intercessor for me."

1. *bika*. This would seem here to refer to the Prophet, although by itself it might naturally be taken to refer to God. The sentence which precedes certainly suggests that it must refer to the Prophet, in which case the translation might go, "by means of whom I have turned towards my Lord." Changes of pronouns in Arabic often present difficulties to the translator.

Tirmidhi transmitted it, saying this is a *hasan sahih gharib* tradition.

Reference : Mishkat al-Masabih 2495
In-book reference : Book 9, Hadith 263

عَنْ عُثْمَانَ بْنِ حُنَيْفٍ قَالَ: إِنَّ رَجُلًا ضَرِيرَ الْبَصَرِ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: ادْعُ اللَّهَ أَنْ يُعَافِيَنِي فَقَالَ: «إِنْ شِئْتَ دَعَوْتُ وَإِنْ شِئْتَ صَبَرْتَ فَهُوَ خَيْرٌ لَكَ». قَالَ: فَادْعُهُ قَالَ: فَأَمَرَهُ أَنْ يَتَوَضَّأَ فَيُحْسِنَ الْوُضُوءَ وَيَدْعُو بِهَذَا الدُّعَاءِ: «اللَّهُمَّ إِنِّي أَسْأَلُكَ وَأَتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ مُحَمَّدٍ نَبِيِّ الرَّحْمَةِ إِنِّي تَوَجَّهْتُ بِكَ إِلَى رَبِّي لِيَقْضِيَ لِي فِي حَاجَتِي هَذِهِ اللَّهُمَّ فَشَفِّعْهُ فِيَّ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ

حكم : صحيح (الألباني)

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رَوَاهُ الْبَيْهَقِيُّ أَيْضًا مِنْ حَدِيثِ شَيْبِ بْنِ سَعِيدٍ الْحَبْطِيِّ عَنْ رُوحِ بْنِ الْقَاسِمِ عَنْ أَبِي جَعْفَرٍ الْمَدِينِيِّ - وَهُوَ الْخَطْمِيُّ - عَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ بْنِ حَنِيفٍ {عَنْ عُثْمَانَ بْنِ حَنِيفٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجَاءَهُ رَجُلٌ ضَرِيرٌ يَشْتَكِي إِلَيْهِ ذَهَابَ بَصَرُهُ فَقَالَ يَا رَسُولَ اللَّهِ: لَيْسَ لِي قَائِدٌ وَقَدْ شَقَّ عَلَيَّ؛ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْتَ الْمِيضَاءُ فَتَوَضَّأْ ثُمَّ صَلِّ رَكْعَتَيْنِ ثُمَّ قُلْ: اللَّهُمَّ إِنِّي أَسْأَلُكَ وَأَتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ نَبِيِّ الرَّحْمَةِ يَا مُحَمَّدُ إِنِّي أَتَوَجَّهُ بِكَ إِلَى رَبِّي فُخِّلِي عَنْ تَصْرِي اللَّهِمَّ فَشَفَّعَهُ فِيَّ وَشَفَّعْنِي فِي نَفْسِي قَالَ عُثْمَانُ بْنُ حَنِيفٍ: وَاللَّهِ مَا تَفَرَّقْنَا وَلَا طَالَ الْحَدِيثُ بِنَا حَتَّى دَخَلَ الرَّجُلُ

كَأَنَّهُ لَمْ يَكُنْ بِهِ ضَرْقُ قَطٍ. فِرَوَايَةِ شَيْبِ بْنِ رُوحٍ عَنْ أَبِي جَعْفَرٍ اللَّيْثِيِّ خَالَفَتْ رَوَايَةَ شُعْبَةَ وَحَمَّادِ بْنِ سَلَمَةَ فِي الْإِسْنَادِ وَالْمَتْنِ؛ فَإِنَّ فِي تِلْكَ أَنَّهُ رَوَاهُ أَبُو جَعْفَرٍ عَنْ عُمَارَةَ بْنِ خُزَيْمَةَ وَفِي هَذِهِ أَنَّهُ رَوَاهُ عَنْ أَبِي أُمَامَةَ سَهْلٍ وَفِي تِلْكَ الرِّوَايَةِ أَنَّهُ قَالَ: فَشَفَّعَهُ فِيَّ وَشَفَّعْنِي فِيهِ وَفِي هَذِهِ وَشَفَّعْنِي فِي نَفْسِي. لَكِنَّ هَذَا الْإِسْنَادَ لَهُ شَاهِدٌ آخَرٌ مِنْ رَوَايَةِ هِشَامِ الدِّسْتَوَائِيِّ عَنْ أَبِي جَعْفَرٍ. وَرَوَاهُ الْبَيْهَقِيُّ مِنْ هَذَا الطَّرِيقِ وَفِيهِ قِصَّةٌ قَدْ يَحْتَجُّ بِهَا مَنْ تَوَسَّلَ بِهِ بَعْدَ مَوْتِهِ - إِنْ كَانَتْ صَحِيحَةً - رَوَاهُ مِنْ حَدِيثِ إِسْمَاعِيلَ بْنِ شَيْبِ بْنِ سَعِيدٍ الْحَبْطِيِّ عَنْ شَيْبِ بْنِ سَعِيدٍ عَنْ رُوحِ بْنِ الْقَاسِمِ عَنْ أَبِي جَعْفَرٍ الْمَدِينِيِّ عَنْ أَبِي أُمَامَةَ سَهْلٍ بْنِ الْعَتَبِيَّةِ أَنَّ رَجُلًا كَانَ يَخْتَلِفُ إِلَى عُثْمَانَ بْنِ عَفَانَ فِي حَاجَةٍ لَهُ وَكَانَ عُثْمَانُ لَا يَلْتَفِتُ إِلَيْهِ وَلَا يَنْظُرُ فِي حَاجَتِهِ فَلَقِيَ الرَّجُلُ عُثْمَانَ بْنَ حَنِيفٍ

THE SAYING OF YAA MUHAMMAD WAS NOT IN PRESENCE OF HOLY PROPHET PEACE BE UPON HIM

Al-Bayhaqi also narrated it from Shabib ibn Sa'id al-Habti from Ruwah ibn al-Qasim from Abu Jafar al-Madin - who is al-Khatmi - from Abu Umamah ibn Sahl ibn Hanif {from Uthman ibn Hanif} who said: I heard the Messenger of Allah (peace be upon him) when a blind man came to him complaining about his failing eyesight: I have no leader and it has become difficult for me. The Messenger of Allah, may Allah bless him and grant him peace, said: "Go to the washroom, make ablution, pray two rak'ahs, and then say: 'O Allah, I ask you and your blessings: O Allah, I ask you and I turn to you by your Prophet, the Prophet of Mercy, O Muhammad, I turn to you to my Lord so that my eyesight may be cleared, O Allah, intercede for me and intercede for me in my soul.'" Uthman ibn Hanif said: **By Allah, we did not part and the conversation did not last long until the man entered as if there had never been any harm to him.** The narration of Shubaib from Ruwah from Abu Ja'far al-Lithi differed from the narration of Shu'aba and Hamad ibn Salamah in both attribution and content; for in the former, Abu Ja'far narrated it from Amara ibn Khuzaymah, and in the latter, he narrated it from Abu Umama Sahl, and in the latter, he said: Intercede for him and intercede for me, and in the latter, intercede for me and intercede for myself. However, this narration has another witness from the narration of Hisham al-Dastawi from Abu Jafar. Al-Bayhaqi narrated it from this way, in which there is a story that may be invoked by those who intercede with him after his death, if it is true. Narrated by Isma'il ibn Shubaybib ibn Sa'id al-Habati from Shubaybib ibn Sa'id from Ruwah ibn al-Qasim from Abu Jafar al-Madin from Abu Umama Sahl ibn al-'Utbiyyah that a man used to go to 'Uthman ibn Affan for a need and 'Uthman would not turn to him or look at his need, so the man met 'Uthman ibn Hanif.

قَالَ عُثْمَانُ بْنُ حَنِيفٍ: وَاللَّهِ مَا تَفَرَّقْنَا وَلَا طَالَ الْحَدِيثُ بِنَا حَتَّى دَخَلَ الرَّجُلُ كَأَنَّهُ لَمْ يَكُنْ بِهِ ضَرٌّ قَطُّ

By Allah, we did not part and the conversation did not last long until the man entered as if there had never been any harm to him.



THE STATEMENT OF HAZRAT USMAN BIN HANIF IS CLEARLY MENTIONING THAT SAYING OF YAA MUHAMMAD WAS IN ABSENCE OF HOLY PROPHET PEACE BE UPON HIM

PRAYER OF BLIND COMPANION WAS REPEATEDLY TESTED IN THE TIME OF THIRD CALIPH HAZRAT USMAN

وفى زيادة صحيحة صححها الحافظ الطبرانى وأخرجها فى الدعاء والمعجم الكبير والصغير وأقر تصحيح الطبرانى الحافظ المنذرى فى الترغيب والترهيب والحافظ الهيثمى فى مجمع الزوائد وغيرهما [عن عثمان بن حنيف أن رجلاً كان يختلف إلى عثمان بن عفان فى حاجة له فكان عثمان لا يلتفت إليه ولا ينظر فى حاجته - أى لنسيانه لها كلما يأتى - فلقى عثمان بن حنيف فشكا ذلك إليه فقال له عثمان بن حنيف: أنت الميضاة فتوضاً ثم أنت المسجد فصل فيه ركعتين، ثم قل: اللهم إني أسألك وأتوجه إليك بنبينا محمد صلى الله عليه وسلم نبي الرحمة يا محمد إني أتوجه بك إلى ربي فيقضي لي حاجتي، وتذكر حاجتك، ورح إلي حين أروح معك فانطلق الرجل فصنع ما قال له ثم أتى باب عثمان فجاء البواب حتى أخذ بيده فأدخله على عثمان بن عفان فأجلسه معه على الطنفسة وقال: ما حاجتك؟ فذكر حاجته فقضاها له ثم قال له: ما ذكرت حاجتك حتى كانت هذه الساعة، وقال: ما كانت لك من حاجة فائتنا، ثم إن الرجل خرج من عنده فلقى عثمان بن حنيف فقال له: جزاك الله خيراً ما كان ينظر فى حاجتي ولا يلتفت إلي حتى كلمته فيّ، فقال عثمان بن حنيف: والله ما كلمته ولكن شهدت رسول الله صلى الله عليه وسلم وأتاه رجل ضرير فشكا إليه ذهاب بصره فقال له النبي صلى الله عليه وسلم: "أو تصبر؟" فقال: يا رسول الله إنه ليس لي قائد وقد شق عليّ، فقال له النبي صلى الله عليه وسلم: "أنت الميضاة فتوضاً ثم صل ركعتين ثم ادع بهذه الدعوات" **فقال عثمان بن حنيف: فوالله ما تفرقنا وطال بنا الحديث حتى دخل عليه الرجل كأنه لم يكن به ضرر قط.**

THE PRAYER OF A BLIND COMPANION WAS REPEATEDLY TESTED IN THE TIME OF THIRD CALIPH HAZRAT USMAN

Al-Tabrani's correction was confirmed by al-Hafiz al-Tabrani, al-Hafiz al-Mandhari in al-Targhib wa al-Tarhib and al-Hafiz al-Haythami in Majmu'ab al-Zawaidi and others [on the authority of 'Uthman ibn Hanif that a man used to go to 'Uthman ibn Affan for his need and 'Uthman would not turn to him or look at his need - that is, for forgetting it whenever he came - so he met 'Uthman ibn Hanif and complained about it to him: O Allah, I ask you and turn to you by our Prophet Muhammad, the Prophet of Mercy, O Muhammad, I turn to you to my Lord to fulfill my need, remember your need, and be merciful to me when I go with you. The man went and did as he was told, then came to Uthman's door and the doorkeeper took him by the hand and admitted him to Uthman bin Affan: "What is your need?" He mentioned his need and he fulfilled it, and then he said to him, 'You did not mention your need until this hour,' and he said, "If you have a need, come to us: Then the man went out and met 'Uthman ibn Hanif and said to him: Uthman ibn Hanif said: "By Allah, I did not speak to you, but I witnessed the Messenger of Allah, may Allah bless him and grant him peace, and a blind man came to him and complained about the loss of his sight." The Prophet, may Allah bless him and grant him peace, said: "Or do you have patience?" He said, "O Messenger of Allah, I have no leader and it is difficult for me." The Prophet said, "Go to the washroom, perform ablution, pray two rak'ahs, and then pray these prayers." Uthman ibn Hanif said, "**By Allah, we were not separated and the conversation went on for a long time until the man entered as if there had never been any harm to him.**"]

ACCEPTANCE OF UTHMAN BIN HANIF

THIRD CALIPH
HAZRAT UTHMAN
BIN AFFAN WAS
MADE CALIPH IN
644 AD, (22 YEARS
AFTER THE DEATH
OF HOLY PROPHET
PEACE BE UPON
HIM, WHICH
MEANS
COMPANIONS USED
TO SAY YAA
MUHAMMAD
EVEN AFTER THE
DEATH OF HOLY
PROPHET PEACE BE
UPON HIM, HENCE
SAYING YAA
MUHAMMAD IS
ALLOWED,

By Allah, we were not separated
and the conversation went on
for a long time until the man
entered as if there had never
been any harm to him.”]

THE ABOVE DIALOGUE OF HAZRAT UTHMAN BIN HANIF IS PROOF THAT THE BLIND
COMPANION SAID YAA MUHAMMAD NOT IN FRONT OF HOLY PROPHET PEACE BE UPON HIM

WHICH CLEARLY MEANS THAT WORD



IS ALLOWED AFTER THE DEATH OF NABI

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AR بحث مخصص البحث في عناوين الكتب

جامع الكتب الإسلامية

متون الحديث / المعجم الصغير للطبراني

المجلد (I)

508 - حَدَّثَنَا طَاهِرُ بْنُ عَيْسَى بْنِ قَيْسٍ الْمَقْرِي الْمَصْرِيُّ التَّمِيمِيُّ، حَدَّثَنَا أَصْبَغُ بْنُ الْفَرَجِ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ، عَنْ شَيْبِ بْنِ سَعِيدٍ الْمَكِّيِّ، عَنْ رَوْحِ بْنِ الْقَاسِمِ، عَنْ أَبِي جَعْفَرٍ الْخَطْمِيِّ الْمَدَنِيِّ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ بْنِ حَنِيفٍ، عَنْ عَمِّهِ عُثْمَانَ بْنِ حُنَيْفٍ "أَنَّ رَجُلًا كَانَ يَخْتَلِفُ إِلَى عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ فِي حَاجَةٍ لَهُ، فَكَانَ عُثْمَانُ لَا يَلْتَفِتُ إِلَيْهِ، وَلَا يَنْظُرُ فِي حَاجَتِهِ، فَلَقِيَ عُثْمَانَ بْنَ حَنِيفٍ، فَشَكَا ذَلِكَ إِلَيْهِ،

508. Tahir ibn 'Isa ibn Qayras ibn Qayras al-Muqri al-Maqri al-Masri al-Tamimi, from Asbagh ibn al-Faraj, from Abdullah ibn Wahab, from Shabib ibn Said al-Makki, from Ruwah ibn al-Qasim, from Umamah ibn Sahl ibn Hunayf al-Madani, from Abu Jafar al-Khatmi al-Madani, from Abu Umama bin Sahl bin Hunayf, from his uncle Uthman bin Hunayf: "A man used to go to Uthman bin Affan, may Allah be pleased with him, for a need he had, Uthman would not turn to him, nor would he look at his need, so he met Uthman ibn Hanif and complained to him, and Uthman ibn Hanif said to him: Go to the mudha'ah, make ablution, then come to the mosque and pray two rak'ahs there, then say: O Allah, I ask you and turn to you through our Prophet Muhammad (peace and blessings of Allah be upon him and his family), the Prophet of Mercy, O Muhammad, I turn to you to your Lord, the Almighty, and He will grant me my need, and you will mention your need, The man went and did what Uthman told him, then came to Uthman's door, and the doorkeeper came and took his hand, and brought him to Uthman ibn Affan, and he sat him down with him on the table, and said, "What is your need? "What is your need?" He mentioned his need, which he fulfilled, and then said to him: "I never mentioned your need until this hour." He said: 'If you have any need, come to us.' Then the man went out of his presence and met Uthman Uthman ibn Hunayf said, "May Allah reward you well, he would not look at my need, nor would he turn to me until I spoke to him." Uthman ibn Hunayf said, "By Allah, I did not speak to him, but I witnessed the Messenger of Allah (peace and blessings of Allah be upon him) and a blind man came to him, complaining that his eyesight was gone, and he said, 'O Messenger of Allah, I have no leader, and it is difficult for me: The Prophet (peace and blessings of Allah be upon him) said: "Will you be patient?" He said: "O Messenger of Allah, I have no leader and it is difficult for me." The Prophet (peace and blessings of Allah be upon him) said: "Go to the washroom, perform ablution, pray two prayers, and then make these supplications." Uthman ibn Hunayf said: By Allah, we did not disperse and the hadith lasted for a long time until the man came to us as if there had never been anything wrong with him." This hadith was narrated from Ruhi ibn al-Qasim by none other than Shabib ibn Sa'id, Abu Sa'id al-Makki, who is trustworthy and is the one who reports from Ahmad ibn Shabib, from his father, from Yunus ibn Yazid al-Abbuli, This hadith was narrated by Shu'ba from Abu Jafar al-Khatmi, whose name is Umayr ibn Yazid, and he is trustworthy. Othman ibn Umar ibn Faris narrated it from Shu'ba, and the hadith is authentic. Awan ibn Umara narrated this hadith from Ruwah ibn al-Qasim, from Muhammad ibn al-Munakadir, from Jabir, may Allah be pleased with him: The narration of Shabib ibn Sa'id

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عَنْ أَبِي عَبْدِ الرَّحْمَنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: انْطَلَقَ ثَلَاثَةٌ نَفَرٍ مِمَّنْ كَانَ قَبْلَكُمْ حَتَّى أَوَاهُمُ الْمَبِيتُ إِلَى غَارٍ فَدَخَلُوهُ، فَأَنحَدَرَتْ صَخْرَةٌ مِنَ الْجَبَلِ فَسَدَّتْ عَلَيْهِمُ الْغَارَ، فَقَالُوا إِنَّهُ لَا يُنْجِيكُمْ مِنْ هَذِهِ الصَّخْرَةِ إِلَّا أَنْ تَدْعُوا اللَّهَ بِصَالِحِ أَعْمَالِكُمْ. قَالَ رَجُلٌ مِنْهُمْ: اللَّهُمَّ! إِنْ كَانَ لِي أَبَوَانِ شَيْخَانِ كَبِيرَانِ وَكُنْتُ لَا أَغِيقُ أَهْلًا وَلَا مَالًا فَأَنَّى بِي طَلَبُ الشَّجَرِ يَوْمًا فَلَمْ أُرِخْ عَلَيْهِمَا حَتَّى نَامَا فَحَلَبْتُ لَهُمَا غُبُوقَهُمَا فَوَجَدْتُهُمَا نَائِمَيْنِ، فَكِرِهْتُ أَنْ أَوْقِظَهُمَا وَأَنْ أَغِيقَ قَبْلَهُمَا أَهْلًا أَوْ مَالًا، فَلَبِثْتُ وَالْقَدْحُ عَلَى يَدَيَّ أَنْتَظِرُ اسْتِيقَاطَهُمَا حَتَّى بَرَقَ الْفَجْرُ، وَالصَّبِيَّةُ يَتَضَاغُونَ عِنْدَ قَدَمَيَّ، فَاسْتَيْقَظَا فَشَرَبَا غُبُوقَهُمَا، اللَّهُمَّ! إِنْ كُنْتُ فَعَلْتُ ذَلِكَ ابْتِغَاءً وَجْهَكَ فَفَرِّجْ عَنَّا مَا نَحْنُ فِيهِ مِنْ هَذِهِ الصَّخْرَةِ. "فَانْفَرَجَتْ شَيْئًا لَا يَسْتَطِيعُونَ الْخُرُوجَ مِنْهُ، قَالَ الْآخَرُ: اللَّهُمَّ! إِنَّهُ كَانَتْ لِي ابْنَةٌ عِمٌّ كَانَتْ أَحَبَّ النَّاسِ إِلَيَّ وَفِي رِوَايَةٍ "كُنْتُ أُحِبُّهَا كَأَشَدِّ مَا يُحِبُّ الرِّجَالُ النِّسَاءَ" فَارْدَتْهَا عَلَى نَفْسِهَا فَأَمْتَنَعَتْ مِنِّي حَتَّى أَلَمْتُ بِهَا سَنَةً مِنَ السَّنِينَ، فَجَاءَنِي فَأَعْطَيْتُهَا عِشْرِينَ وَمِائَةَ دِينَارٍ عَلَى أَنْ تُحْلِيَ بَيْنِي وَبَيْنَ نَفْسِهَا فَفَعَلْتُ حَتَّى إِذَا قَدَرْتُ عَلَيْهَا، وَفِي رِوَايَةٍ "فَلَمَّا قَعَدْتُ بَيْنَ رَجُلَيْهَا" قَالَتْ اتَّقِ اللَّهَ وَلَا تَفْضُضْ الْخَاتَمَ إِلَّا بِحَقِّهِ فَأَنْصَرَفْتُ عَنْهَا وَهِيَ أَحَبُّ النَّاسِ إِلَيَّ وَتَرَكْتُ الذَّهَبَ الَّذِي أَعْطَيْتُهَا، اللَّهُمَّ! إِنْ كُنْتُ فَعَلْتُ ذَلِكَ ابْتِغَاءً وَجْهَكَ فَافْرِجْ عَنَّا مَا نَحْنُ فِيهِ، فَانْفَرَجَتِ الصَّخْرَةُ غَيْرَ أَنَّهُمْ لَا يَسْتَطِيعُونَ الْخُرُوجَ مِنْهَا. قَالَ الثَّلَاثُ: "اللَّهُمَّ! اسْتَأْجَرْتُ أَجْرَاءَ وَأَعْطَيْتُهُمْ أَجْرَهُمْ غَيْرَ رَجُلٍ وَاحِدٍ تَرَكَ الَّذِي لَهُ وَدَهَبَ فَنَمَرْتُ أَجْرَهُ حَتَّى كَثُرَتْ مِنْهُ الْأَمْوَالُ، فَجَاءَ نِي بَعْدَ حِينٍ فَقَالَ يَا عَبْدَ اللَّهِ أَدَّ إِلَيَّ أَجْرِي، فَقُلْتُ: كُلُّ مَا تَرَى مِنْ أَجْرِكَ مِنَ الْإِبِلِ وَالْبَقَرِ وَالْغَنَمِ وَالرَّقِيقِ، فَقَالَ: يَا عَبْدَ اللَّهِ! لَا تَسْتَهْزِئْ بِي! فَقُلْتُ: لَا اسْتَهْزِئُ بِكَ، فَأَخَذَهُ كُلَّهُ فَاسْتَأْقَاهُ فَلَمْ يَتْرُكْ مِنْهُ شَيْئًا، اللَّهُمَّ! إِنْ كُنْتُ فَعَلْتُ ذَلِكَ ابْتِغَاءً وَجْهَكَ فَافْرِجْ عَنَّا مَا نَحْنُ فِيهِ" فَانْفَرَجَتِ الصَّخْرَةُ فَخَرَجُوا يَمْشُونَ. (مُتَّفَقٌ عَلَيْهِ)

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Allah's Messenger (ﷺ) said, "Once three persons (from the previous nations) were traveling, and suddenly it started raining and they took shelter in a cave. The entrance of the cave got closed while they were inside. They said to each other, 'O you! Nothing can save you except the truth, so each of you should ask Allah's Help by referring to such a deed as he thinks he did sincerely (i.e. just for gaining Allah's Pleasure).' So one of them said, 'O Allah! You know that I had a laborer who worked for me for one Faraq (i.e. three Sas) of rice, but he departed, leaving it (i.e. his wages). I sowed that Faraq of rice and with its yield I bought cows (for him). Later on when he came to me asking for his wages, I said (to him), 'Go to those cows and drive them away.' He said to me, 'But you have to pay me only a Faraq of rice,' I said to him, 'Go to those cows and take them, for they are the product of that Faraq (of rice).' So he drove them. O Allah! If you consider that I did that for fear of You, then please remove the rock.' The rock shifted a bit from the mouth of the cave. The second one said, 'O Allah, You know that I had old parents whom I used to provide with the milk of my sheep every night. One night I was delayed and when I came, they had slept, while my wife and children were crying with hunger. I used not to let them (i.e. my family) drink unless my parents had drunk first. So I disliked to wake them up and also disliked that they should sleep without drinking it, I kept on waiting (for them to wake) till it dawned. O Allah! If You consider that I did that for fear of you, then please remove the rock.' So the rock shifted and they could see the sky through it. The (third) one said, 'O Allah! You know that I had a cousin (i.e. my paternal uncle's daughter) who was most beloved to me and I sought to seduce her, but she refused, unless I paid her one-hundred Dinars (i.e. gold pieces). So I collected the amount and brought it to her, and she allowed me to sleep with her. But when I sat between her legs, she said, 'Be afraid of Allah, and do not deflower me but legally. 'I got up and left the hundred Dinars (for her). O Allah! If You consider that I did that for fear of you than please remove the rock. So Allah saved them and they came out (of the cave)."

SAHIH – AL BUKHARI HADITH NO: 3465

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(53) Chapter: The tale of the Cave

(53) باب حديث الغار

Narrated Ibn 'Umar:

Allah's Messenger (ﷺ) said, "Once three persons (from the previous nations) were traveling, and suddenly it started raining and they took shelter in a cave. The entrance of the cave got closed while they were inside. They said to each other, 'O you! Nothing can save you except the truth, so each of you should ask Allah's Help by referring to such a deed as he thinks he did sincerely (i.e. just for gaining Allah's Pleasure).' So one of them said, 'O Allah! You know that I had a laborer who worked for me for one Faraq (i.e. three Sas) of rice, but he departed, leaving it (i.e. his wages). I sowed that Faraq of rice and with its yield I bought cows (for him). Later on when he came to me asking for his wages, I said (to him), 'Go to those cows and drive them away.' He said to me, 'But you have to pay me only a Faraq of rice,' I said to him, 'Go to those cows and take them, for they are the product of that Faraq (of rice).' So he drove them. O Allah! If you consider that I did that for fear of You, then please remove the rock.' The rock shifted a bit from the mouth of the cave. The second one said, 'O Allah, You know that I had old parents whom I used to provide with the milk of my sheep every night. One night I was delayed and when I came, they had slept, while my wife and children were crying with hunger. I used not to let them (i.e. my family) drink unless my parents had drunk first. So I disliked to wake them up and also disliked that they should sleep without drinking it, I kept on waiting (for them to wake) till it dawned. O Allah! If You consider that I did that for fear of you, then please remove the rock.' So the rock shifted and they could see the sky through it. The (third) one said, 'O Allah! You know that I had a cousin (i.e. my paternal uncle's daughter) who was most beloved to me and I sought to seduce her, but she refused, unless I paid her one-hundred Dinars (i.e. gold pieces). So I collected the amount and brought it to her, and she allowed me to sleep with her. But when I sat between her legs, she said, 'Be afraid of Allah, and do not deflower me but legally. 'I got up and left the hundred Dinars (for her). O Allah! If You consider that I did that for fear of you than please remove the rock. So Allah saved them and they came out (of the cave)."

حَدَّثَنَا إِسْمَاعِيلُ بْنُ حَلِيلٍ، أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " بَيْنَمَا ثَلَاثَةٌ نَفَرٌ مِمَّنْ كَانَ قَبْلَكُمْ يَمْشُونَ إِذْ أَصَابَهُمْ مَطَرٌ، فَأَوُّوا إِلَى غَارٍ، فَانْطَبَقَ عَلَيْهِمْ، فَقَالَ بَعْضُهُمْ لِبَعْضٍ إِنَّهُ وَاللَّهِ يَا هَؤُلَاءِ لَا يُنْجِيكُمْ إِلَّا الصَّدَقُ، فَلْيَدْعُ كُلُّ رَجُلٍ مِنْكُمْ بِمَا يَعْلَمُ أَنَّهُ قَدْ صَدَقَ فِيهِ. فَقَالَ وَاحِدٌ مِنْهُمْ اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّهُ كَانَ لِي أَجِيرٌ عَمِلَ لِي عَلَى فَرْقٍ مِنْ أَرْزٍ، فَذَهَبَ وَتَرَكَهُ، وَأَتَيْ عَمْدَتِي إِلَى ذَلِكَ الْفَرْقِ فَزَرَعْتُهُ، فَصَارَ مِنْ أَمْرِهِ أَتَيْ اشْتَرَيْتُ مِنْهُ بَقَرًا، وَأَنَّهُ أَتَانِي يَطْلُبُ أَجْرَهُ فَقُلْتُ اعْمِدْ إِلَى تِلْكَ الْبَقَرِ. فَسَقَاهَا، فَقَالَ لِي إِنَّمَا لِي عِنْدَكَ فَرْقٌ مِنْ أَرْزٍ. فَقُلْتُ لَهُ اعْمِدْ إِلَى تِلْكَ الْبَقَرِ فَإِنَّهَا مِنْ ذَلِكَ الْفَرْقِ، فَسَقَاهَا، فَإِنْ كُنْتَ تَعْلَمُ أَتَيْتُ فَقُلْتُ ذَلِكَ مِنْ خَشْيَتِكَ، فَقَرَّبَ عَنَّا. فَانْطَبَحَتْ عَنْهُمْ الصَّخْرَةُ. فَقَالَ الْآخَرُ اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّهُ كَانَ لِي أَبَوَانِ شَيْخَانِ كَبِيرَانِ، فَكُنْتُ آتِيَهُمَا كُلَّ لَيْلَةٍ يَلْبَنِي عَنْهُمَا لِي، فَأَبْطَأْتُ عَلَيْهِمَا لَيْلَةً فَجِئْتُ وَقَدْ رَقَدَا وَأَهْلِي وَعِيَالِي يَتَضَاعَوْنَ مِنَ الْجُوعِ، فَكُنْتُ لَا أَسْأَلُهُمْ حَتَّى يَشْرَبَ آبَاؤِي، فَكَرِهْتُ أَنْ أُوقِظَهُمَا، وَكَرِهْتُ أَنْ أَدْعُهُمَا، فَيَسْتَكِينَا لِشَرِبَتِيهِمَا، فَلَمْ أَرْزُ أَنْتَظِرُ حَتَّى طَلَعَ الْفَجْرُ، فَإِنْ كُنْتَ تَعْلَمُ أَتَيْتُ فَقُلْتُ ذَلِكَ مِنْ خَشْيَتِكَ، فَقَرَّبَ عَنَّا. فَانْطَبَحَتْ عَنْهُمْ الصَّخْرَةُ، حَتَّى نَظَرُوا إِلَى السَّمَاءِ. فَقَالَ الْآخَرُ اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّهُ كَانَ لِي ابْنَةٌ عَمٌّ مِنْ أَحَبِّ النَّاسِ إِلَيَّ، وَأَتَيْتُ رَاوِدَتَهَا عَنْ نَفْسِيهَا فَأَبَتْ إِلَّا أَنْ آتِيَهَا بِمِائَةِ دِينَارٍ، فَطَلَبْتُهَا حَتَّى قَدَرْتُ، فَأَتَيْتُهَا بِهَا فَدَفَعْتُهَا إِلَيْهَا، فَأَمْكَنْتَنِي مِنْ نَفْسِيهَا، فَلَمَّا قَعَدْتُ بَيْنَ رِجْلَيْهَا، فَقَالَتْ إِنَّكَ وَاللَّهِ لَا تُفْضُ الْحَاقِمَ إِلَّا بِحَقٍّ. فَقُمْتُ وَتَرَكْتُ الْمِائَةَ دِينَارٍ، فَإِنْ كُنْتَ تَعْلَمُ أَتَيْتُ فَقُلْتُ ذَلِكَ مِنْ خَشْيَتِكَ، فَقَرَّبَ عَنَّا. فَقَرَّبَ اللَّهُ عَنْهُمْ فَخَرَجُوا."

Reference : Sahih al-Bukhari 3465
In-book reference : Book 60, Hadith 132
 USC-MSA web (English) reference : Vol. 4, Book 55, Hadith 671
 (deprecated numbering scheme)

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MOST AUTHENTIC PRAYER AFTER THE AZAAN

اَللّٰهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلٰوةِ الْقَائِمَةِ
اَيُّ سَيِّدِنَا مُحَمَّدٍ الْوَسِيْلَةَ وَالْفَضِيْلَةَ وَالْدَّرَجَةَ
الرَّفِيْعَةَ وَاَبْعَثْهُ مَقَامًا مَّحْمُوْدًا الَّذِي وَعَدْتَهُ وَاَرْزُقْنَا
شَفَاعَتَهُ يَوْمَ الْقِيَمَةِ ۝ اِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ ۝

TRANSLATION OF PRAYER AFTER AZAAN

“O Allah! Lord of this perfect call (perfect by not ascribing partners to You) and of the regular prayer which is going to be established, give Muhammad **the intercession and illustriousness, and resurrect him to the best and the highest place in Paradise that You promised him (of)], then my intercession for him will be allowed on the Day of Resurrection”**

قال رسول الله صلى الله عليه وسلم

مَنْ تَشَبَّهَ بِقَوْمٍ

فَهُوَ مِنْهُمْ

"Whoever imitates a people is one of them."

لعنت الله على المشركون



WHEN WASEELAH TRANSFERRED IN TO SHIRK

WHEN A HUMAN
BEING EMPHASIS
ONLY THE WASEELAH
AND FORGET ALLAH
BE PRAISED AND TRY
TO COPY POLYTHEISTS
HE STARTS SHIRK.



SO CALLED INDIAN MUSLIMS TAKING BATH TO IDOL OF SHEIKH ABDUL QADIR GILANI

COPYING MUSHRIKOONS WILL MAKE THEM MUSHRIKS

Worshipping of Shaikh Abdul Qadir Gilani in India (Hindi & Urdu)



محمد عبد الرحمن المهندس

25/01/2025

محمد عبد الرحمن المهندس